WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. II.] LEXINGTON, KY. SEPTEMBER 21, 1825. [No. 11.

PRINTED BY
THOMAS T. SKILLMAN.

Published every Wednesday, at THREE DOLLARS per annum, in the currency of Kentucky, in advance, and increasing by TWENTY-FIVE CENTS for every three months delay.

No subscriber at liberty to discontinue until all arrearages are paid up.

All letters must be post paid.

STATE OF THE JEWS.

From the Family Visitor.

MR. WOLFF AT NINEVEH AND BAGDAD.

In a late number of our paper we gave a brief abstract of the Journal of this extraordinary man, while at Moussul. From this place he crossed the river Tigris, which he says is the Hiddekel (Genesis ii. 14,) to Nunia, built, as is supposed, on the site of ancient *Nineveh*. Here he saw a mound, which is in possession of the Turks, and visited by the Jews as the tomb of the prophet Jonah. On his way to Bagdad, Mr. Wolff passed through Karkush, where there are neither Jews nor Musselmans, but some hundred Syrian Catholics. The two priests, to whom he had a letter of introduction from the Syrian Bishops at Moussul, desired Syrian Bibles and Testamants.—The language of the place is a corrupted Syriac. In three days he arrived at Arbel, the ancient Arbella, where Alexander defeated the army of Darius. The language is Persian.—There are no Christians in this place; but a few Jews. The Rabbi listened attentively to Mr. Wolff; and inquired, "*when shall tribulation pass from Israel, and when will our captivity end?*" There are also 10.000 Kurds here, but very different from those in Mesopotamia, being friendly and hospitable. —The name of Mr. Rich is well known here. At Karkuk, a place three days journey from Arbel, Mr. Wolff found 200 families of Jews, but was too much fatigued and indisposed to have any conversation with them. In the castle is shown the sepulchre of the prophet Daniel. At Duzkhormat, where are 40 families of Jews, they informed Mr. W. that the "Messiah had arrived at Calcutta, two months ago."

On the 8th April 1824, sixty-four days after his departure from Aleppo, Mr. Wolff entered Bagdad, the city of the Khalifs, in the land of Babylon. —This city is supposed to be built on the site of ancient *Selucio*. It was founded in the year 766, and for about 500 years was the residence of the Khalifs and the capital of the Moslem empire. In the 9th Century it is supposed to have contained 2 million inhabitants. At present they are estimated at 80.000; Arabs, Turks, Jews, and Christians. The city is built on both sides of the Tigris, 210 miles from Moussul, 300 from Bassora, and 1350 from Constantinople; in Lat. 32d. 20m. N. Though meanly built, it is a place of great wealth and trade, and a noted emporium for the products of Arabia, India, and Persia. It supplies all Asia Minor, Syria, and part of Europe, with Indian commodities, which are imported at Bassora, transported up the Tigris in boats to Bagdad, thence in Car-

vans to Tocat, Constantinople, Alepleppo, and Damascus.

On his arrival at Bagdad, Mr. Wolff was very hospitably received by the British agent, an Armenian, at whose house he met several English gentlemen, who, although they had never seen him, treated him with great cordiality, and revived his spirits. From them he first heard of the death of Mr. Ward—whom he thus mentions in his Journal:

"I knew thee well, dear Ward; thou hast fought the good fight; though hast finished thy course; thou hast kept the faith; thou hast obtained a crown of righteousness; thou art now at Jerusalem; that art now upon Sion, and dost view all her palaces; the time of singing is now come to thee!"

There are, says Mr. Wolff, about 500 Christian houses at Bagdad, consisting of Armenians, Armenian Catholics, Syrians, Syrian Catholics, and Chaldean Catholics. The propaganda of Rome has a convent, which is occupied by one Carmelite friar, and one French Bishop, who is also French consul at Bagdad.

Mr. Wolff was informed that there are about 1,500 families of Jews at Bagdad, and that the whole commerce and business of the Pacha is in their hands. They shewed him the burial place of the prophet *Ezekiel*, and that of *Joshua* the Hight Preist, the son of Josedek, Hag. i. 1. Mr W. had letters of introduction from two Jewish consuls at Alleppo to Saul, the prince of the captivity at Bagdad, who received him kindly. The following dialogue between Mr. W. and the High priest took place in the presence of the Prince:

W. I see that you have here a worthy prince of the captivity.

High Priest. We must have some prince, for it is written, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come!"

As the prince of the captivity was present, delicacy on my part was necessary, I therefore confined myself to the three following questions: and after they had been answered unsatisfactorily, I turned the conversation to another subject;

1. Has the prince of the captivity, in whose company I have the honour to be, royal power?

2. May he enact laws?

3. Is he of the tribe of Judah?

High Priest. No, our prince has no royal power; he is a prince of the captivity; he has, however, a little, little little power; he cannot enact laws and we do not know our tribes.

The prince of the captivity then gave orders that their synagogues should be shewn to me. They have four beautiful synagogues: they shewed me their Sepher Torah, and desired me to read in it; they have two colleges.

We extract one other passage from the Journal.

I found here among the Jews at Bagdad, to my greatest astonishment, books, Bibles, Testaments, and Tracts, which I gave to the Jews at Jerusalem, with my name written in them; my name, and the object of my mission, were therefore already become known to them.

Another Jew, who called on me, Mordecai by name, read the New-Testament in my room, in the British Consulate, for a long time, and told me that he had read this book before, in the house of the rich Jew Ezechiel, at Bassora. A Jew, named Obadiah, read the New-Testamnnt in my house, with two other Jews, and seemed struck with the song of the angels, and the praises of the heavenly host. "Glory to God in the highest, and on earth peace, good will, toward men!"

I gave away among very respectable Jews, ten Hebrew New-Testaments in one day! On the 16th of this

month, more than twenty Jews called on me at the residence of the British agent, and conversed with me more than nine hours; they read upwards of ten chapters of the Gospel of Matthew.

RISE AND PROGRESS OF MISSIONARY SPIRIT.

The rise and progress of that missionary spirit, which is at this time prevailing throughout the Protestant world, will be one of the most remarkable features in the history of the present age. It has not been sudden and violent, like that of the crusades, and yet it may be doubted whether even the impulse whereby that great movement was produced, extended so widely through all classes of society, or was felt with equal force. Its rise was so obscure as hardly to be noticed.—Little attention had been excited by the Danish missionaries; scarcely any by what the Dutch had effected in their Asiatic possessions; and the labours of the Moravians would hardly have been known beyond the bounds of their own little communinity, if it had not been for Crantz's account of their most extraordinary exertions in Greenland, and the entire success of that painful mission.

The honour of giving the first impulse to public feeling belongs to the English Baptists. The person now so honourably known as Dr. Carey, who was, till the 24th year of his age, a shoemaker, opened the way. It originated in the working of his strong heart and intellect; a few of the ministers of his persuasion met together, and the first subscription for spreading the gospel in the heathen world amounted to £13: 2: 6. This was in the year 1782. The London Missionary Society followed in 1795. The Edinburgh in 1796. The Church Missionary Society in 1800. The Methodists had long had their missionaries in the West Indies and in America, but it was not till the impulse which they received from Dr. Coke, that they extended their exertions to a scale which which made it necessary to form a separate society for its support and management.

The steady increase in all these Societies, and in all others of a religious character, can only be imputed to a great and growing spirit of religious zeal, quickened by emulation. The receipts of the Society for promoting Christian knowledge were little more than £12,000 in 1805, when the Bible Society was instituted; they now exceed £53,000. Ten years ago a mournful estimate was made, that the annual income of all the Bible and Missionary Societies in the British empire would not do more than defray the yearly maintenance of one ship of the line. Now it is announced, and with becoming exultation, that the expenditure amounts to more than a thousand pounds daily throughout the year; and that the scriptures have been published in one hundred and forty languages.

Lon Quar. Rev.

DEPLORABLE STATE OF FEMALES IN THE EAST.

In this happy land, we are not sufficiently sensible of the great privileges which we enjoy. Many British ladies are not aware of the great advantages which females, especially, derive from the blessed light of the Gospel—from its tendency to soften the the manners of men, and influence their conduct toward women. It is necessary to have seen females in all classess of society in Heathen countries, in order to understand fully how much their situation differs from that of those of their sex who have the privilege of living under the benign influence of the principles of Christianity. I have seen women in Egypt, in Arabia, and in India, Their situa-

tion is nearly the same in all these countries. In Alexandria, I have known a Turk, at midday, in the open street, and in the presence of many British soldiers, cut off a woman's head, for no other reason that because he saw her without a veil, and that her person was not concealed in a kind of sack, which they are expected to wear out of doors. At Grand Cairo, I have seen a man on the point of shooting several women, for no other reason than looking out of a window at some officers who were passing by. In India, the rich and powerful not unfrequently punish the females of their families by causing them to be sown up in a sack, and thrown at night into a river or a well. I have seen a rich Hindoo who was known to have destroyed several women in this manner; and when the Magistrate attempted to bring the wealthy culprit to punishment, he found that the very parents and kindred of the victims had been bribed to depose, in a court of justice, that they had died a natural death. I have seen taken out of large wells several human skeletons, the remains of murdered Heathens; and I wish it to be understood, that what I relate are facts which have come under my own personal observation.

I would ask, then, what it is which occasions females to be treated as our best and dearest friends?—given by a gracious and merciful God to soothe our cares, and sweeten our homes, and cheer our way in this earthly pilgrimage: while the Mahomedan denies them a soul; and the Hindoo considers them as but a little remove above his domestic animals, and formed to administer to his pleasures and convenience. It is only when the blessed light of the Gospel shines forth, that every one is restored to the station in life designed by the Almighty Creator, and Woman becomes a help meet for man.—*Col. Phipp's speech at the Chh. Miss. Anniver.*

CANNIBALS.

DELIVERANCE OF MESSRS. TYERMAN AND BENNET FROM THE CANNIBALS OF NEW ZEALAND.

Several months since we stated in general terms that Messrs. Tyerman and Bennet, the deputies appointed by the Directors of the London Missionary Society to visit their stations at the South Sea Islands, were at one time on the point of being killed and eaten by the cannibals of Whangarooa, in New Zealand, at which place they stopped on their way from the Islands to Sydney, in New-South Wales. In the London Missionary Chronicle for July, we find the following particular account of their danger and escape, taken from a letter written by the deputies themselves and dated at Sydney, in New-South Wales, November 12, 1824. *N. Y. Obs.*

"We reached the harbour of Whangarooa, in New-Zealand, on the 15th of July, and came to an anchor, with the intention of spending a week or ten days there. At the head of this beautiful and capacious bay, the Wesleyans have established a Mission, about twelve miles from the entrance of the harbour. Not knowing the perils which here awaited us, we were apprehensive of no danger: having no means of defence, we took no precautions to guard against any attack. So soon as we came to an anchor, several canoes came around, many natives came on board, and all behaved well, and left us at the setting of the sun. Early next morning, a considerable number of canoes of great size, and and containing multitudes of people, surrounded us—and soon our main deck was crowded by men, women, and children, bringing with them various articles for sale, and we were busy buying their curiosities, &c. when a scene of almost unparalleled horror immediately occurred. The captain had been informed that they were stealing

whatever they could reach, and had broken open a trunk of clothes, and had taken most of them off; he became indignant, and resolved to remove them all from the deck. In the confusion, a native fell overboard into the sea, and the rest, supposing that he had been struck and injured, immediately rose upon us—many of them had axes—others spears, and the rest armed themselves with billets of fire wood—the whole were armed in a few seconds; the women and children were removed into the canoes, into which many of the men threw their mats, prepared for action, and commenced their war songs, accompanying them with all their horrid gesticulations and grimaces. Tneir faces, rendered hideous by their *tatauings*, became by anger more hideous, and on the whole had more the appearance of infernals than men. Our crew fled to the rigging, while we waited our doom upon the quarter deck. They surrounded us, placed themselves behind us with their weapons up-lifted, ready. so soon as the signal might be given, to strike the blow—and we expected nothing else but to be instantly killed, baked in their ovens, and eaten by these dreadful cannibals. They handled our persons to see what sort of food we should be for them, and behaved in the most rude and insolent manner. At one moment, the captain had four spears pointed at his breast. We used every effort to hide our fears, and prevent them from perceiving that we were apprehensive of danger. But this was impossible—for we were entirely in their hands. What aggravated our misery and apprehension, was the recollection that the ship Boyd, Capt. Thompson, about fifteen years before, and in this very place where we were at anchor, had been cut off, the captain, crew and passengers, in all nearly one hundred persons, killed and eaten! The wreck of the ship was within our view. But we cried to the Lord in our distress, and he heard and delivered us. They were restrained by an invisible hand, while we remained in this condition of undescribable horror for about an hour and a half. At length our boat, which had been sent up to the Missionary settlement the night before, hove in sight at the distance of about a mile. This threw a ray of hope over our desponding minds—and we waited its arrival with the greatest anxiety—but expected to be dispatched before it could possibly reach us. But God was better than our fears. At length the boat came alongside, and we found to our inexpressible joy that she had brought White, one of the missionaries, and *George*, a native chief of great power and influence here. It was the very chief who instigated the cutting off of the Boyd—but he was sent by a kind Providence to be our deliverer. They immediately came on deck. So soon as they learned what had happened, Mr. White addressed the people, and George became highly indignant with them, and spoke to them with great vehemence on the evil of their conduct;—he soon cleared the deck, the people fled to their canoes, and a good understanding was restored. It was indeed like life from the dead—and we began to *sing of mercy as well as judgment. O what shall we render to the Lord for all his goodness!* Our extremity was his opportunity. *The wrath of man was made to praise him—and the remainder he restrained.* Never shall we forget this great deliverance. A few days ago, a vessel arrived in this colony, whose captain, with his boat's crew of six men, in another part of New Zealand, had been cut off and killed soon after the affair happened in Whangarooa, which we have described!"

SIMILIES.

Christian graces are like perfumes, the more they are pressed, the sweeter

they smell; like stars that shine brightest in the dark; like trees, the more they are shaken, the deeper root they take, and the more fruit they bear.

Many a man shifts his sins as men do their clothes; they put off one to put on another. This is but waiting on the devil in a new livery.

As the fly that plays about the candle doth often burn his wings at last; so the Christian that parleys with temptations is in danger of having the wings of his soul shortened by the fiery darts of the devil.

They that are professors only, and make a show of religion for sinister ends, are like Orpha; in times of affliction they will kiss their mother, and be gone; they will soon leave the church of God: But they that are true Christians are like Ruth; they will cleave to her, stay by her, live and die with her, and never depart from her.

A zealous soul without meekness, is like a ship in a storm, in danger of of wrecks. A meek soul without zeal, is like a ship in a calm, that moves not so fast to its harbour as it ought.

As every shred of gold is precious, so is every minute of time.

A wicked man is like one that hangs over a deep pit by a slender cord with one hand, and is cutting it with the other. MASON.

THE DECEITFULNESS OF SIN.

The deceptions of sin tend to harden the mind *by entangling it.* When you begin to listen to sin, such is its influence, that you are like a man walking down a steep hill. He sets out leisurely, and feels conscious that he can go just as far and fast as he pleases, and that he can stop when he chooses; and he therefore moves forward with apparent ease: but every succeding step gives insensibly additional force to the next, and so on, till at last, if he were to discover a tremendous precipice at the foot of the hill, he could as easily move a mountain, or bear a world on his shoulders, as retreat from it. So the deceptions of sin, in proportion as they are yielded to, take faster hold on the mind, entwine themselves about the heart, and lead on from sin to sin, each urging on the sinner with additional force, till his habits become so fixed, and his feelings so hardened, that an Ethiopian might as easily change his skin, or a leopard his spots, as that he who has been accustomed to do evil should learn to do well. Sinners think, on setting out, they can retreat at any time; but they are deceived, and nothbut a miracle of grace can save them from utter ruin.

The deceptions of sin tend to harden the mind, *by rendering it insensible to the voice of conscience and the word of God.* There are passages in the Bible, and in other serious books, which now perhaps you can scarcely read without weeping eyes and a sorrowing heart: but which after having listened and yielded to the deceiving impositions of sin a few months, or years at most, would make no more impression on your mind than an almanack or a newspaper. Sermons that would now move you to tears, and seem to affect your very souls, would then produce little more impression than the falling of a feather on a marble; and the same may be said of providential occurences in your family or among your friends; now, they make you thoughtful and concerned; but such is the deceitfel and hardening nature of sin, that a very short training in that school will render you deaf to their warning voice, and cause them to pass, like the common events of life, unheeded and unimproved.

TOLLER.

THE UNPARDONBLE SIN.

"Among all the sins which we read of none is represented as unpardona-

ble, but the blasphemy against the Holy Ghost.

"Does not the nature of this horrible offence strike every truly serious and considerate mind with the deepest awe?—Does it not inspire the soul with an irresistible persuasion, that the Personage against whom it is so peculiarly criminal, and so irrevocably destructive to offend, must be highly exalted indeed? 'Can this, O my soul, be a mere creature? What! would the Eternal Majesty deny pardon to an offence committed against an infinitely inferior being (for all created beings must be *infinitely* beneath the Creator,) while he has provided, promised and offers it to rebels against HIMSELF? Surely no!" The blasphemy against the Holy Ghost being irremissible, is therefore a cogent and an awful proof of his true and proper Deity. Ananias was first expostulated with as having yielded up himself as the vassal of Satan "to lie to the Holy Ghost;" and then arraigned, convicted, condemned, immediately struck dead, for having "lied not *unto men, but unto God*."—Should any inquire, wherefore the blasphemy against the Spirit is represented as emphatically criminal, and terribly destructive? Because he is the great Witness both of the Father and the Son, in the inspired word, in miracles and in all his operations on the heart and conscience; so that they who oppose, blaspheme, and ridicule his testimony resist the strongest manifestation that ever was, or that will be given, of God to the children of men."

Lon. Evan. Mag.

CONVERSION OF AN INFIDEL.

A young man who had imbibed the poisonous principles of infidelity, engaged as a medical student under Dr. Rush of Philadelphia. While in that city, he was seized with the yellow fever; and so alarming became his symptoms, that Dr. Rush was constrained to tell him, he probably had not an hour to live; at the same time urging him to repent of his infidelity, and believe in the Saviour. Soon after the Dr. left him, his mind, from agitation and terror, settled into a calm acquiescence in the government of God and faith in the divine Saviour of sinners. His fever broke—he recovered his health. Some time after, he became melancholy, under an apprehension that he had committed the *unpardonable sin*. This impression preyed upon his mind for a long time. At last he providentially heard a Minister preach on this subject in such a manner that his attention was arrested.—He sought an interview with the minister, whose conversation entirely removed the darkness from his mind—and his faith was strengthened. He devoted himself to the Ministry—was licensed by a Presbytery, and has since preached a number of years; at the same time continuing the practice of Physic. He is at present a warm friend of missions, and of all the evangelical exertions, which distinguish the present day.—*Rec. & Tel.*

A DRUNKARD REPROVED.

A farmer in England who had been many years in the practice of coming home intoxicated from a market town, one day observed appearances of rain while he was in market. His hay was cut, and ready to be housed; to save it he returned home in haste to his farm, before he had taken his customary dose of grog. Upon coming into his house, one of his children, a boy of six years old, ran to his mother, and cried out. "O! mother, father has come home, and he is not drunk." The father, who heard this exclamation, was was so severely rebuked by it, that he suddenly became a sober man.

Prayer.—You may pray always, and yet not always be at prayer.

WILLIAM SECKER

THE LUMINARY.

LEXINGTON:
WEDNESDAY, SEPT. 21, 1825.

To the Editor of the Western Luminary.

During my temporary residence in this State, (Kentucky) I have had an opportunity of attending public worship, on the Sabbath and other days, in various places, sometimes in Town and sometimes in the country: and I have generally had the pleasure of hearing able and interesting preachers, and seeing large and respectable congregations; but I have observed *some* in almost every congregation, who are in the habit of getting up, and leaving the house during divine service, to the great annoyance of the preacher and hearers: and I am sorry to say that this habit prevails most among those who call themselves young *gentlemen*. On Sabbath last, I attended public worship in the country, at a place called ———, where I heard a very able and appropriate discourse, and saw a very respectable congregation, both as to numbers and appearance: and had the people sat still and listened to the sermon, (which was worthy of their undivided attention) I should have returned satisfied; should have formed a very favourable opinion of the people; and should have been anxious to attend at that place every opportunity. But, as soon as the sermon was ended, (and some did not even wait for that) nearly one half of the congregation, old and young, male and female, (but mostly young men) rushed out of the house, as if fatigued with the worship of God; and as soon as they passed the threshold, they entered into conversation on the business of the world, and the news of the day, to the great disturbance of the *respectable* and *pious* part of the congregation, who remained to unite in singing the praises of God, and in prayer and thanksgiving for His mercies and blessings.

I would not say that the practice of running out and in during public worship, is confined alone to Kentucky; but, having been in several of the states, I can say, that it is much more common here, than in any other place or places with which I am acquainted. —I would not, however, say this, to injure the feelings of any; but with the view of persuading those who are guilty, to abandon so detestable and disrespectful a practice. As you, Mr. Editor, print the only religious paper in this part of the country, I hope you will consider it your duty to publish something on this subject; for I am persuaded, that, were this matter laid before the people in its *true* light, all would see and feel the impropriety of thus disturbing religious congregations, while in the act of worship: and that all who have, intentionally or unintentionally, been guilty in this respect, would most cheerfully acknowledge their fault; and would hereafter act the part of gentlemen and ladies, if not christians. I have frequently heard preachers admonish and reprove their hearers on this subject, and endeavour to convince them of the impropriety of such conduct; and had they been seconded and assisted by heads of families, members of the church, and particularly by the deacons and elders, we have no reason to doubt, but they would have been successful in their attempts: but, as long as the heads of families, and members and elders of the church, neglect their duty, it is in vain for the parson to admonish or reprove. Children look to their parents for instruction and example; and parents should look to their preacher—and as he directs them, they should direct their children, and as they follow him and his instructions, their children will follow them and their instructions. Yours, &c.

APOLLO.

WESTERN THEOLOGICAL SEMINARY.

To the Commissioners for locating a Western Theological Seminary for the Presbyterian Church.

GENTLEMEN—

In making proposals of sites for the purpose above, the following considerations are believed important:

1st. A proper distance west from Princeton, New-Jersey, and at present suitable for the whole western country; and at a point, if not *always* superseding the necessity of another, *then* admitting of one east, and another west, exclusive of the first and second institutions.

2d. A place proven to be of the healthiest description by the longest experience—other proofs often failing west of the mountains.

3d. A situation *quite retired*, yet enjoying all the facilities of access to, and intercourse with, men and things of every character, far and near, and yet free of the *expense* of travelling.

Believing the correctness of the above, the First Presbyterian Church on Walnut Hills, and the Moral Society there, propose a choice of two sites, of ten acres each—the one about two miles from the court-house in Cincinnati, and the other about two and a half miles, both on the heights immediately above the city.

These sites have each, excellent and never failing water, afford suitable elevations for the seminary edifice, professors buildings, gardens, &c.—And,

Further, believing the necessity of practical, and as far as possible, universal learning of the theological student, and that a mere theoretical or book scholar, is but *half qualified* for the gospel ministry, and is in danger of impaired health, a puny constitution, and an inactive mind—a want of economy and the proper sympathies of humanity—therefore, ten acres, in one or more lots, is proposed as a garden for the students, and to be always under the direction of the Board of Directors of the Seminary, *solely* for the above purpose.

Other ten acres are also proposed in lots of one acre each, at irregular but convenient distances and situations, and to be occupied by ten families of mechanicks, qualified to board, afford improving society to the students, give useful hints in general science, and proper employment in their shops for recreation and relaxation of study.

These lots shall always be under the direction of a Committee of three, annually chosen—one of whom shall be appointed by the Professors in the seminary, one by the First Presbyterian church on Walnut Hills, and one by the Moral Society there.

This committee, as soon as chosen, shall endeavour to obtain suitable families for the above purposes, and in the first instance, shall lease the lots, for any term of years not exceeding ten, for certain permanent improvements to be made on them.

The whole of these lands is estimated at six thousand dollars, a price, some time since, commanded in the neighborhood in several instances—but the acceptance or rejection of the twenty acres appended to the proposed sites for the seminary, shall have no influence on the proprietors, in relation to those sites—And they will bind themselves further, to furnish convenient boarding for fifty students, for the first three years after the Seminary shall be in operation on either of the above sites.

THOMAS PAINE.

From the National Gazette.

Looking into our collection of Biographical memoranda, some days ago, we met with those relating to Thomas Paine, and were reminded by them that we had seen not long before, in the newspapers,—we believe in the National Intelligencer—complaints of certain expressions that had been used

elsewhere, of a purport unkind or disrespectful to the memory of the man. It occurred to us that it would be well to give our contemporaries a more just and comprehensive idea of what he was, than, perhaps, they had at the moment; and we have therefore placed in our first page, a biographical notice of him, which we regard as unquestionably authentic in all the particulars.

The personal career of Paine was marked by hateful vices and habits, which were notorious, and are proved by the strongest evidence. He made a bad husband; he brought with him to America the wife and children of the man with whom he lodged at Paris, and seemed to have converted the former into his mistress, and maltreated them all; he violated his duty, and was ignominiously dismissed, as an exciseman in England, and a public officer in the United States; he laboured to evade the payment of his debts, even the most sacred, after he had the means of discharging them; he appeared to be wholly wanting in gratitude to his benefactors; he did not scruple to make false representations, when such might promote his private interests; he exhibited for many years the spectacle of an abandoned, squalid sot, grovelling in the lowest and coarsest fellowship; he devoted much of his life to the purpose of overthrowing all revealed Religion, and, we think, made, by his writings on the subject, more wretched unbelievers than any other author: his book, the *Age of Reason*, was specially adapted and has chiefly served to pervert those classes of society that stand most in need of the restraints and consolations of Christianity.

It is undeniable that he rendered very important services to the cause of American independence; but it is equally so, that no cause was ever more outraged after its triumph, by the private conduct and character of an advocate,—a circumstances which, however, does not impair the real excellence and glory of the cause itself. He set up, besides, the most extravagant claims as a benefactor, and laboured to blacken the true hero of the Revolution;* the trancendant model of patriots and the brightest ornament of American history. We may value and acknowledge the aid furnished by Paine; but we are entitled or bound to reprobate the betrayer of public trusts; the violator of domestic ties; the sordid ingrate; the venemous defamer of unequalled virtue; the overweening boaster; the mischievous assailant of the Gospel; and the habitual drunkard. When Dr. Rush visited him for the first time, in order to enlist his pen for the advocates of independence, he found reason to believe that he had already begun, or undertaken, to write on the other side; but he was so unsettled in his principles and views as to be easily induced to join with the separatists. This anecdote rests upon the authority of Dr. Rush himself, who communicated it to a gentleman of this city, of our acquaintance. We should not omit to add, indeed, that he remained as stedfast as he was useful to the American cause; whether from a pure and enlightened attachment to it, or the want of temptation or opportunity to desert it, or the profound hatred which he bore to the ministry and institutions of the mother country—let the previous and subsequent tenor of his life determine.

Eye-witnesses entirely credible, have borne circumstantial testimony to his demeanor and condition in his last days; and their reports constitute a picture and a lesson scarcely less awful than any of the kind which the death-bed has ever afforded. We do not remember to have read or heard of a case that more forcibly exemplified the truth of Warburton's fine remark—

"Humanity is but a poor thing at

* Gen. Washington.

best; but in certain situations is capable of becoming so wretched, that, let proud Philosophy say what it will it is not to be endured without the aids and hopes of Religion."

Paine's bodily situation, produced by uncleanliness and disease, was such that we cannot venture to repeat the description of it which his physician has drawn, That respectable individual,—Dr. Manley of New York—has recorded also, details illustrative of the state of his mind, some of which we shall proceed to transcribe.

"I recollect being with him at night, watching; he was very apprehensive of a speedy dissolution and suffered great distress of mind, and perhaps of body, (as he was waiting the event of an application to the Society of Friends for permission that his corpse might be deposited in their grave ground, and had reason to believe that the request might be refused) when he remarked in these words. 'I think I can say what *they* make Jesus Christ say —My God, my God, why hast thou forsaken me.' During the latter part of his life, he would not be left alone night or day; he not only required to have some person with him, but he must see that some one was there, and would not allow his curtains to be closed at any time; and if, as it would sometimes unavoidably happen, he was left alone, he would scream, and holla, until some person came to him; when relief from pain would admit, he seemed thoughtful and contemplative, his eyes being generally closed, and his hands folded upon his breast, although he never slept without the assistance of an anodyne. There was something remarkable in his conduct about this period (which comprises about two weeks immediately preceding his death) particularly when we reflect that Thomas Paine was the author of the Age of Reason. He would call out during his paroxysms of distress, without intermission "O Lord help me, God help me, Jesus Christ help me, &c." repeating the same expressions in a tone of voice that alarmed the house. During the whole course of his illness, his petulance, vanity and self-will were excessive."

Dr. Manley took occasion, two or three days before his demise, to ask him emphatically, whether he believed or wished to believe that Jesus Christ was the Son of God. After a pause of some minutes, he answered "I have no wish to believe on that subject" His will is dated the 18th January, 1809, and begins thus, "The last will and testament of me, the subscriber, Thomas Paine, reposing confidence in my creator God, and in no other being, for I know of no other nor believe in any other."

BARBARITY OF THE INTERIOR SLAVE-TRADE.

Major Gray, whose "Travels in Western Africa," when in command of the Expedition for exploring the Interior have just appeared, draws a most affecting picture of the miseries occasioned by the Slave Trade.—The Kaartans, very far up the Senegal, had attacked their neighbours the inhabitants of Bondoo. Major Grav says—

They had made 107 prisoners, chiefly women and children. Many of these unfortunate beings were known to me The men were tied in pairs by the necks, their hands secured behind their backs—the women by their necks only; but their hands were not left from any sense of feeling for them, but in order to enable them to balance the immense loads of corn or rice, which they were forced to carry on their heads, and the children (who were unable to walk) on their backs.

Major Gray, accompanying the Kaartans, adds—

I had an opportunity of witnessing the sufferings to which the new-made Slaves are subjected in their first state

of bondage. They were hurried along, tied as I before stated, at a pace little short of running, to enable them to keep up with the horsemen, who drove them on as Smithfield drovers do fatigued bullocks. Many of the women were old, and by no means able to endure such treatment. One, in particular, would not have failed to excite the tenderest feelings of compassion in the breast of any, save a savage African: she was at least sixty years old, in the most miserable state of emaciation and debility, nearly doubled together, and with difficulty dragging her tottering limbs along.—All this did not prevent her inhuman captor from making her carry a heavy load of water; while, with a rope about her neck, he drove her before his horse; and whenever she shewed the least inclination to stop, he beat her in the most unmerciful manner with a stick.

Of a subsequent day's toil Major Gray says—

The sufferings of these poor Slaves during a march of nearly eight hours, partly under an excessively hot sun and east wind, heavily laden with water, of which they were allowed to drink drink but very sparingly, and travelling barefoot. on a hard and broken soil covered with long dried reeds and thorny underwood, may be more easily conceived than described.

One young woman, who had (for the first time) become a mother two days only before she was taken, and whose child, being thought by her captor too young to be worth saving, was thrown by the monster into the burning hut from which the flames had just obliged the mother to retreat, suffered so much from the swollen state of her bosom, that her moans might frequently be heard at the distance of some hundred yards, when refusing to go on, she implored her fiend-like captor to put an end to her existence; but that would have been too great a sacrifice to humanity; and a few blows with a leathern horse-fetter soon made the wretched creature move again.

A man, also, lay down; and neither blows, entreaties, nor threats of death, could induce him to move.. He was thrown across a horse, his face down; and with his hands and feet tied together under the animal's chest, was carried along for some distance: his position, however, soon caused difficulty of breathing, and almost suffocation; which would certainly soon have ended his miserable existence, had they, not placed him in a more easy posture, by allowing him to ride sitting upright; but he was so exhausted, that, to keep him on the horse, it was necessary to have him supported by a man on each side.—Never did I witness, nor indeed did I think it possible that a human being could endure, such tortures as were inflicted on this man.

I did not see the old woman, nor could I ascertain what was become of her.

At a later period he adds—

The sufferings of the prisoners presented scenes off distress which I am incapable of painting in their true colors. The women and children, all nearly naked and carrying heavy loads, were tied together by the necks, and hurried along over a rough stony path, that cut their feet in a dreadful manner. There were a great number of children who, from their tender years, were unable to walk, and were carried, some on the prisoners' backs, and others on horseback behind their captors, who, to prevent their falling off, tied them to the back part of the saddle with a rope made from the bark of the baobal, which was so hard and rough that it cut the back and sides of the poor little innocent babes so as to draw the blood. This, however, was only a secondary state of the sufferings endured by these children, when com-

pared to the dreadfully blistered and chafed state of their seats, from constant jolting on the bare back of the horse; seldom going slower than a trot or a smart amble; and not unfrequently driven at full speed for a few yards and pulled up short. On these occasions it was to me a matter of astonishment, how the child could support the strokes which it must have received from the back of the saddle, which, from its form, came in contact with the child's stomach.

IMMOLATION OF WIDOWS IN INDIA.

As the state of India becomes more known it is found to be more deplorable. According to the statement of Mr. Hume in the British Parliament, *three thonsand four hundred* had been returned during the past year as having sacrificed themselves in the single province of Bengal, and the whole number might, it is said, be estimated at *ten thousand*. Bengal is scarcely a tenth part of the Peninsula of Hindostan. Some restrictions have been placed on these practices, by the British Government, such as requiring the sacrifice to be voluntary on the part of the widow, to be done in strict conformity to the rules of the Shasters, and never to be performed without a license from the proper civil authorities. But regulations of this sort do little towards preventing the evil. They are all very easily complied with. An Indian widow in the first paroxysms of grief for the death of him in whom all her affections centered, is capable of almost any resolution, and the certainty that if she does not keep it, she will lose all character and not be admitted into the society of her nearest relations, will sufficiently secure her constancy. It is a fact which rests on the authority of the best writers on India, that in that country no female is held more infamous than she who has refused to burn with a dead husband. When to all this influence are added the promises of bliss in heaven, which the Shasters make to those who devote themselves in this manner, the importunity of relatives, and the exhortations of priests, it will not be difficult to account for the eagerness which is often manifested on the part of a widow to be immolated. Thus we are told that two were lately burned in the vicinity of Bombay, both of whom ascended the pile with the utmost alacrity. But if nature recoils, as it sometimes will, and the victim endeavours to escape, she is brought forcibly back and thrown into the fire! The object of Mr Hume's statement was to enforce a petition which he presented for the total abolition of these sacrifices. It is plain from experience that this can never be effected by restriction and regulation, and whether it can be done by direct prohibition is uncertain. It is difficult to change national customs which rest on superstition. Laws against them are extremely weak. The thing can be effectually done only by a total change in the religious principles and feelings of the country, such a change as the missionaries there are endeavoring to accomplish.—*Rel. Intel.*

LATEST FROM MR. WOLF.

A Postscript to the London Jewish Expositor for July, contains accounts from Mr. Wolf, dated at Bushire, Nov. 18th, 1824, from which it appears that all his recent labours in the vicinity of the Persian Gulph have been attended with much success. He was received with great kindness and hospitality, particularly by the British and Armenian inhabitants, who are earnestly desirous that some suitable persons should be immediately sent out from Great Britain, to establish and superintend schools on the Lancasterian plan, for the Armenian, Persian and Jewish children in Bushire and the vicinity. A subscription was raised at Bushire among the more opulent inhabitants, to-

wards defraying the necessary expense of the project, and the persons connected with the British residency contributed liberally. One officer put 20*l.* into the hands of Mr. Wolff, to be disposed of at his discretion, for the promotion of any good object, and Mr. Wolff assigned 10*l.* to the British and Foreign School Society, and 10*l.* to the London Jews' Society. The British residents at Bushire are anxious to have a Missionary who will preach regularly on the Sabbath, and cathechise and instruct the children in the principles of the Gospel. Mr. Wolff observes, "The readiness with which Christians at the Persian Gulf, come to Jesus Christ, and bring their children to hear the joyful sound of the Gospel, seems to show that the time is fast approaching, when the power of Satan in those countries, will be overthrown by the power of him who is set down at the right hand of the Majesty on high." *N. Y. Obs.*

CONVERSION OF HOBO, A CAFFRE CHIEF.

In the London Wesleyan Methodist Magazine for July, we find an interesting account of the conversion and happy death of Hobo, a Caffre chief, who is regarded as the first fruits of the promising mission recently established by the Methodists in Caffraria. Hobo was the grandson of the famous Ruyter, a chief of great power, who ruled during his life time over all the country between the Great Fish river and Algoa bay, which is now occupied in part by the British settlements, and in part overrun by wild Caffres. The account is given in a letter from Mr. Shaw, the Methodist missionary, dated Wesleyville, February 7, 1825.

Ib.

REVIVALS.

More than one thousand persons profess to have experienced a change of heart during the late revival in Bertie, N. C. and the adjoining counties.

A work of Grace is progressing in the Rosemary and Healing Spring Churches, within the bonds of the Savannah River Association. Upwards of 100 members have been added to each of these churches.

Since the establishment of the Mariners' Church in this city, (about four years ago) it has been ascertained that, through its instrumentality, upwards of 100 seamen have been made the subjects of Divine grace.

In Leyden, N. Y. 40 or 50 individuals have recently been admitted to the Presbyterian Church, 132 to the Baptist, a number to the Methodist.

Ib.

GOVERNOR TROUP.

We are happy to be able to state, says the National Intelligencer, that Governor Troup, of Georgia, has, by a late despatch, informed the President of the United States of his determination not to attempt the survey of the ceded Indian lands, which he was authorized by an act of the Legislature of the State to have made as early as he should deem it adviseable. In adopting this course, Governor Troup has not disappointed our expectations; and the affair will now, of course, rest quietly, until the meeting of Congress, and of the Legislature of Georgia.

At Natchez on the 28th ult the Yellow Fever prevailed so extensively as to produce a general removal of the inhabitants of the city. *Reporter.*

Warning to Duellists.—At the late term of the Circuit Court of Lawrence county, Arkansas, two citizens of that county, by the name of Henderson and Caruthers, were indicted, tried, and found guilty, the one for sending, and the other for accepting, a challenge to fight a Duel, and sentenced to pay a fine of $1,000 each.

From the Boston Centinel, Aug. 25.

INDEPENDENCE OF HAYTI.

The Africans, their descendants, and other colored citizens, on Tuesday, celebrated the acknowledgment of the Independence of Hayti, by a public address, delivered by the Rev. Thomas Paul, in the African Meeting House in this city, by a well provided dinner, and demonstrations of joy and gratitude. Mr. Domingo Williams, presided at the table, assisted by Messrs. William Brown and Darby Vassal. After mentioning the presiding officers it is unnecessary to add, that the utmost good order and decorum prevailed at the festival. The following are stated to be amongst the toasts and volunteers given:—

Independent Hayti. The garden of the Antilles.—Rich in the productions of Nature; may she be a *Nursery* of Freemen, Patriots, and Philanthropists.

President Adams, and President Boyer.—Both the choice of Freemen, and both the Friends of Civil Liberty, Equal Laws, and good Government; may the time soon arrive when the Nations they preside over will be united by treaty in Amity and Friendship.

Louis 16th and Charles 10th of France.—One the earliest friend of the first American Republic of *Whitemen*;—the other the first to acknowledge the Independence of the first American Republic of *Blackmen*.—May Glory and Immortality be their reward.

The *Government*, and *Army*, of Hayti.—One has proved by *black-and-white* that it knows how to maintain Freedom, Equality, and Independence.—The other, that they can always beat their enemies *black-and-blue*.

The black Regiment of the American Revolutionary Army—The *Goddess of Liberty* was not then ashamed to own them as her *sons* and her *defenders*.

THE PIOUS LABOURER.

A gentleman of very considerable fortune, but a stranger to either personal or family religion, one evening took a solitary walk through part of his grounds. He happened to come near to to a mean hut, where a poor man lived with a numerous family who earned their bread by daily labour. He heard a voice pretty loud and continued.—Not knowing what it was, curiosity prompted him to listen. The man, who was piously disposed, happened to be at prayer with his family. So soon as he could distinguish the words, he heard him giving thanks with great affection to God for the goodness of his providence, in giving them food to eat, and raiment to put on, and in supplying them with what was necessary and comfortable in the present life.—He was immediately struck with astonishment and confusion, and said to himself, "Does this poor man, who has nothing but the meanest fare, and that purchased by severe labour, give thanks to God, for his goodness to himself and family; and I, who enjoy ease and honour, and every thing that is pleasant and desirable, have hardly ever bent my knee or made acknowledgement to my Maker and Preserver!"

It pleased God, that this providential occurrence proved the means of bringing him to a real and lasting sense of religion.

To suppose these desolations (plagues and earthquakes) the scourge of Heaven for human impieties, is a dreadful reflection; and yet to suppose ourselves in a forlorn and fatherless world, is ten times a more frightful consideration. In the first case, we may reasonably hope to avoid destruction by the amendment of our manners; in the latter, we are kept incessantly alarmed by the blind rage of warring elements.

POETRY.

"FAINT, YET PURSUING."

As when the pilgrim gains the mountain height,
And looks around the desert he has trod;
Sighing, he watches the last gleams of light,
And waits for morning to point out the road.

Just so the saint, by inward grief opprest,
And wearied with the trials of the way;
Long's to repose upon his Saviour's breast,
And bid adieu to life's short weeping day.

The path to Heaven is strew'd with many a thorn,
And many a potent foe in ambush lies;
Full oft the Christian seems as one for lorn,
And hope's bright vision fades upon his eyes.

Life's chequer'd scene the good man passes thro';
Faith bears the spirit up 'mid every loss;
And while he keeps the world of bliss in view,
He lives content to weep beside the cross.

How sweet will be the rest in yonder skies,
When sorrow's vale is left far, far behind;
And all the saints around the throne shall rise,
Nor ever call "the former things" to mind!

The sun of that blest world will ne'er decline,
No scowling tempest cross that peaceful sky;
"The morning star" will there for ever shine,
And heaven's high joy shall never, never die!

W. B.

——:o:o:o:o:——

ANECDOTE OF MR. SUMMERFIELD.

It is said of the late Mr. Summerfield, that being asked by a Bishop where he was born, he replied, "I was born in England, and born again in Ireland." "What do you mean?" inquired the Bishop. "Art thou a master in Israel, and knowest not these things?" was the reply.

Affliction.—To remember sin, and to comtemplate the horror of it, and the hell it deserveth, is enough to bow our wills, and break our hearts, and lay them open, that they may be fit receptacles of comfort He were a bold sinner, that durst look upon his sin full in the face. Now affliction and mourning bring us to this sight,—wipe off the paint of sin, strip her of her scutcheons and pendants, of her glory and beauty, and shew her openly in all her deformity, not with pleasure and honour and riches, but with the wrath of God, death, and hell, waiting upon her, that we may defy and mortify sin, and then triumph over it.

FARRINGDON.

Difficulties in doing good.—To encounter difficulties, to bear up against discouragements, and to persevere, "without fainting," in our labors and zeal for God, and love to mankind, "even hereunto are we called." In all this, we are but followers of those, who, through faith and patience, having done the will of God, now inherit his promises. REV. JOHN SCOTT.

Take a plain man with an honest heart, give him his bible and make him conversant in it; and I will engage for him that he will never be at a loss how to act agreeably to his duty, in every circumstance of life.

WARBURTON.

Absence of mind.—A well known gentleman, of Magdalen College, Cambridge, had taken his watch from his pocket to mark the time he intended to boil the egg for his breakfast, when a friend, entering the room, found him absorbed in some abstruse calculation, with the egg in his hand, upon which he was intently looking, and the watch supplying its place in the saucepan of boiling water.